



A BRIEFE METHOD
 of Catechizing : wherein
 are handled these foure
 points :

- 1 *How miserable all men are by nature*
- 2 *What remedie God hath appointed for their deliuerance.*
- 3 *How they must liue that are deliuered.*
- 4 *What helpe they must vse to that end.*

¶ Certaine generall Questions.

Q. F what religiō are you? *Religion.*
 A. Of the Christian religi- *Act. 11. 26.*
 gion.

Q. What religion is that?
 A. That which teacheth men to *Act. 4. 12.*
 looke for true and everlasting happi-
 nesse by Christ alone.

Q. Where is this religion taught?

A. In the holy Scriptures of the *Scriptures.*
 old and new testament, which are gi-
 uen

Ioh. 5. 39. uen vs of God to be a perfect rule of
2. Tim. 3. 16 sound doctrine and good life.

Q. What learne you generally out of the Scriptures?

Iohn 17. 3. A. Two things: The knowledge
Rom. 7. 9. of God, and of our selues, wherein standeth our chiefe happinesse.

Q. What is God?

God. A. God is a Spirit, and king etern-
Ioh. 4. 24. lasting, immortall, inuisible, and one-
1. Tim. 1. 17 ly true.

Q. Is there any more but one only true God?

A. No: but this one God hath made
Mar. 12. 29 himselfe knowne to vs in three seuer-
1. Ioh. 5. 7. rall persons, the Father, the Sonne, and the holy Ghost.

Q. What are the works of God?

Decree. A. They are generally three: wher-
Rom. 11. of the first is the foreseeing and ap-
36. pointing of all things before all time to his owne glory.

Q. What speciall things hath God foreseene and appointed?

Predesti- A. Hee hath appointed some men
nation. (called therefore his elect or chosen) to
Eph. 1. 4. 5. eternal glory, & others to eternall fire,
Mat. 25. 46

Q. What

Q. What is the second worke?

A. The making of all things in the *Creation.*
beginning exceeding good in their se: *Gen. 1. 31.*
uerall kinds. *Col. 1. 16.*

Q. What is the third?

A. The ruling and governing of *Gouernment*
all things most wisely, mightily and *Mat. 10. 29*
righteously. *Ioh. 8. 10.*

Q. How did God make man?

A. He made man both male and fe- *Man.*
male, in a most happie estate, accor- *Col. 3. 10.*
ding to his owne Image, in perfect *Eph. 4. 24.*
knowledge and righteousnesse.

The first principall point.

Q. Did man thus made, continue
in this blessed estate?

A. No: they fell from it, and be- *Mans fall.*
cam most cursed and miserable crea- *Gen. 3. 12.*
tures. *Eccl. 7. 31.*

Q. How did they fall?

A. By the inticement of the diuel, *2. Cor. 11. 3*
and their owne wilfull disobedience *1. Tim. 2.*
in breaking the commandment of *14.*
God.

Q. What came to vs their poster-
tie thereby?

A. Three

Originall
guiltinesse
and corrup-
tion.

Rom. 5. 12.

Ephes. 2. 1.

Sinne.

Rom. 7. 7.

1. Ioh. 3. 4.

Punish-
ment.

Rom. 6. 23

Mat. 5. 22.

Gen. 5. 3.

Heb. 7. 9.

10.

Rom. 3. 10.

11. 12.

Ephes. 2.

3. 12.

Act. 10. 38.

A. Three things: Guiltines of their sinne, corruption of nature, and continuall sinning against God, in motie on, thought, word and deed.

Q. What is sinne?

A. Sin is whatsoever is not folke agreeable to the holines and perfection of the law of God.

Q. What is the punishment of sin?

A. The losse of Gods fauour and former happinesse, with the due deserving of all plagues in this world, and hell fire in the world to come.

Q. How came these things to vs their posterity by their fall?

A. Because Adam and Eue were the common parents of vs all, and the very stocke and roote from whence all mankind did spring.

Q. Are all men sinners then?

A. Yea: all haue sinned and failed of the glory of God, there is none that doth good, no not one.

Q. And are all subiect to this punishment?

A. Yea: all without exception are the children of wrath, and bondslaves of

of Satan.

Q. How may we be touched with the sense of feeling of our sins?

A. If we consider the greatnesse, Heb. 12.19 multitude, and filthinesse of them, be- & 10.31. & ing committed against the glorious 4.12.13. Majesty of God, and his most pure and undefiled law.

Q. How may wee be touched with feare and horror of the punishment?

A. If we consider how many and how grievous Gods iudgements are in this life, and how intollerable and endlesse in the life to come. Deu. 21.15 Marke 9.

Q. What ought this feeling and feare to worke in vs? 43.44.

A. An bitter loathing and dislike of our selues, with an earnest desire and carefull labouring after the remedie prescribed in the Gospell. Mat. 11.28 Luk. 5.17. 18.

The second principall point.

Q. What remedie is there against this mi serie? Remedie.

A. None at al, either in our selues, A& 4.12. or in any creature, but only in Jesus 1. Cor. 1. Christ, 30.

Q. What

Q. What is Christ?

Christ.

Gal 4.4-5.

Rom. 5.15.

A. The eternall Sonne of God, who in time became man, to repaire the image of God in the elect, and to restore them to a better estate then they lost in Adam.

Q. Why was it needfull hee should be man?

Christ man.

Heb. 2.16.

& 4.5.

A. Because he could not haue died and answered for mans sinne, except he had taken mans nature.

Q. Why was it needfull he should be God?

Christ God.

Heb. 4.14.

& 7.25.

A. Because else he could not haue overcome death, and performe that perfect satisfaction and righteousness which the diuine iustice required.

Q. What hath Christ done for man?

Redemption.

2. Cor. 5.21

Gal. 3.13.

A. He hath fully pacified Gods infinite anger against the sinnes of all the elect, freeing them from sin, and death, and so is made our redemption.

Q. What else?

Righteousness.

Rom. 10.4

1. Cor. 1.31

A. Hee hath fulfilled for them the perfect righteousness required in the law, and so is made our righteousness.

Q. What blessing & reward shall we reape

reape by the obedience and righteousness of Christ?

A. By him they haue adoption, that is, they are made the childzen of God and heires of eternall glory.

Adoption.
Ioh. 1. 12.
Ephes. 1. 5

Q. What els hath Christ done for vs?

A. He hath sanctified our nature in his owne person, and doth sanctifie vs daily by his spirit, and so is made our sanctification.

Sanctification.
Rom. 8. 1.
1. Cor. 1. 30.

Q. Do men perfectly enioy all these benefits in this life?

A. They are fullie iustified in the sight of God, and adopted into the number of his childzen, but not wholly freed from sinne, till after death.

Sanctification imperfect.
1. Ioh. 3. 2.
Rom. 9. 23

Q. How then can any thing that proceedeth from vs, be pleasing to God?

A. Because Christ, sitting at his right hand a mediator, maketh our duties (though weake and imperfect) acceptable to his father.

Intercession.
Rom. 8. 34
1. Ioh. 2. 1.

Q. Who are partakers of these benefits by Christ?

A. Onely such as come vnto him, that is, which beleene in his name.

Mat. 11. 28
Ioh. 6. 35.

Q. What is it to beleene in Christ?

B

A. To

*Faith.**Luk.2.11.*

A. To be truly perswaded in heart that he is a Saviour euen to vs.

Q. What encouragement haue we to beleue in Christ?

*Iohn 6.29.**& 3.16.**Mar.5.36.*

A. Because we are commanded and exhorted so to doe, and soz that he is offered freely vnto vs of God, with this only condition, to beleue in him.

Q. Is it for the worthinesse of our faith that we are saued?

*Mar.9.24.**1.Cor.13.9*

A. No: (soz we beleue in part,) but only soz the worthinesse of Iesus Christ, vpon whom faith laieeth hold.

Q. Is it in our power to beleue?

*Ephes.2.8.**Act.13.4.**Rom.10.**17.*

A. No: It is the gift of God to his childzen, wrought in their hearts by the holie Ghost, through the preaching of the word.

The third principall point.

Q. Seeing we are saued onelie by Christ through faith, may wee now liue as we list?

*Tit.2.11.**12.&c.**2.Tim.2.**19.*

A. No: soz the Gospell teacheth vs to denie all vngodlinesse and worldlie lusts: and Christ died to purge vs to himselfe a peculiar people, zealous of good

Good works.

Q. What works are to be accounted good works?

A. Such as proceed from faith, and be done to the glory of God, & grounded upon the word of God. *Good works*
 Heb. 11.6.
 1. Cor. 10.
 31.

Q. What cal you the first & continual work of Gods spirit in the faithfull? *Rom. 14.*
 23.

A. Repentance: that is, such a changing and renewing of the heart, as bringeth forth a new life and conversion. *Repentance*
 Mat. 3. 7 8.
 & 12. 33.
 34. 35.

Q. What be the parts of repentance?

A. Two: that is, dying to sin, and living to righteousness: or the putting off the old man, and putting on the new. *Rom. 6. 11.*
Ephes. 4.
 12. 23.

Q. Whence doe these two spring?

A. From the power and vertue of Christs death and resurrection, into whom we are ingrafted by faith. *Rom. 6. 3.*
 4. 5.
 Ioh. 15. 1. 2.

Q. Wherein doth repentance chiefly appeare?

A. In the changing of the thoughts, affections, meditations, and delights. *Rom. 2. 28*
 29.

Q. Why shuld we repent & do good works, seeing we are not saved by them? *Ephes. 4.*
 22. 23.

*Motives to
repentance
and good
works.*

Eph. 2.10.

1. Cor. 6.9.

10.

Mat. 5.16.

2. Pet. 1.9.

A. Because God requireth them at our hands; and that no vnrighteous person, or vnrepentant sinner shal enter into the kingdome of God.

Q. Wherefore else?

A. To glorifie God our heauenly father, and to shew our selues thankful for all his benefits, especially for our redemption by Iesus Christ.

Q. Is there any other reason?

1. Pet. 3.1.

2. Pet. 1.10

A. Yea: by this meanes we may win others to God, and make sure our owne calling and election to our selues.

Q. How can we haue any assurance of our calling and election by works?

Iam. 2.14.

1. Ioh. 1.6.7

Rom. 5.1.

& 2.29.

Ioh. 21.17.

Ioh. 1.3.14

1. Ioh. 5.4.

A. Because they shew whether our faith in Christ be true or counterfeit, liuing or dead.

Q. What works do chiefly shew this?

A. Peace of conscience, by rightnes of hart, the true feare and loue of God and our brethren, strising against sin, victorie over the world, and such like.

Rom. 8.16

Q. What other witnesse haue the faithfull?

A. They haue the spirit of God bearing

ring witness to their spirits, that they be the children of God. 1. Ioh. 5. 6. 7. 8.

Q. Doe these witnesses neuer faile the faithfull?

A. They may be overshadowed in them by the malice of Satan, and conscience of sinne: but neuer finally and wholly taken away. Luk. 22. 31. 32. 56. 57. Psal. 51. 9. 10. 11.

Q. Why so?

A. Because they are grounded upon the everlasting purpose, and faithful promise of almighty God. Ephes. 1. 4. Heb. 6. 13. Ioh. 10. 28.

Q. Do our works deserue nothing at Gods hand?

A. No: for they are his own works in vs, and a debt most due to him: besides, in vs they are spotted and imperfect: and finally, we are freely iustified by faith before we doe them. Phil. 2. 13. Luk. 17. 10. Heb. 11. 6.

Q. These are strong perswasions to liue godly: but is there no reward for good works?

A. Yes: exceeding great, both in this life, and especially in the life to come. 1. Tim. 4. 8. Mat. 19. 29

Q. Commeth this of the worthines or merit of our works?

A. No: but only of the free fauour Phil. 3. 8.

Heb. 6.10. and mercy of God, thzough the merit
and obedience of Iesus Christ.

Q. What other spurre haue wee to
good works?

Psal. 116. A. The liuelle remembrance of
12 Gods benefits past, and his promise
Heb. 13.6. of assistance in time of need.

The fourth principall point.

Q What meanes hath God appoin-
ted to continue and increase his gra-
ces in vs?

A. They are generally two: pub-
like and priuate.

Q. What shal we say of them which
want these meanes?

Ephc. 2.12 A. That their estate is very feare-
1. Cor. 5.12 full, and soz ought wee know, plaine
damnable.

Q. And what of such as hauing the
means, do either refuse or abuse them?

A. That they be far moze Inexcusa-
ble before the iudgement seat of God.

Q How must these meanes be vsed?

Mat. 11.20 A. With such sincerity, conscience,
21.22. and seruencie, that we may seele frute
Luk. 7.30. and comfort by the doing thereof.
Luk. 15.8.

Luk. 18.1.

Q. What

Q. What are the publike?

A. They are foure: praier, the word preached, sacraments, and discipline. 1.Tim.2.1.
Mat.28.18
19.20.

Q. How may we profit by prayer?

A. If (asking things lawfull, only at Gods hands in the name of Christ) we come with reuerence of his Majesty, zeale of his glory, feeling of our wants, affiance to be heard, and loue to our brethren. Prayer.
Col.3.17.
lam.1.6.7.
& 4.3.
& 5.16.

Q. How may we profit by the word preached?

A. If, being perswaded, that it is Gods ordinance, wee marke it diligently, and after examine our selues what wee remember, and how wee practise that which was taught. Preaching.
1.Cor.1.
21.
Mat.13.19
Luke 8.15.
Rom.1.16

Q. What say you of the word read?

A. It is a part of Gods ordinance, yet much more effectuell when it is preached. Reading.
Act.13.15.
1.Cor.14.
24.25.

Q. What call you preaching?

A. When the word of God is truly expounded and profitable applied, with doctrine, exhortation, rebuke, and comfort. Nehe.8.8.
2.Tim.2.
15.& 4.2.

Q. Thus much of prayer and of the

B 4 word.

Sacraments. word. What is a Sacrament?

Rom. 4. 11. A. It is a holy signe and seale ordain-
 1. Cor. 10. 16. ned of God, to assure vs of his loue to
 vs in Christ, and to testifie & confirme
 our faith and obedience to him, & our
 loue & fellowship one with another.

Q. How is it a signe, and how is it
 a seale?

1. Cor. 10. A. It is a signe, because it setteth
 1. 2. 3. 4. forth Christ and his benefits to the
 Mark. 16. outward senses of all: and a seale, be-
 15. 16. cause it doth effectually applie to the
 faithfull the truth and fruit thereof.

Q. How many Sacraments be there?

1. Cor. 10. A. Two: baptism, and the Lords
 2. 3. 4. supper.

Q. Why be there two seales, seeing
 there is but one Couenant?

Ioh. 1. 12. A. To assure vs, that by communi-
 & 6. 32. on with Christ wee are bozne againe:
 and shall be nourished to eternall life.

Q. What is Baptisme?

Baptisme. A. The Sacrament of our new and
 Act. 22. 16. spirituall birth, assuring vs by the due
 1. Ioh. 1. 7. sprinkling of water, that our sinnes
 are forgiven by Christs blood, and we
 iustified by his obedience.

Q. What

Q. What else doth it teach and affurs vs of?

A. Dying to sin, and living to righteousness; it is also a pledge of the resurrection of our bodies after death. Rom. 6. 2. 3. 4. 5. 6. 1. Cor. 15. 29.

Q. Why are wee baptized in the name of the Father, the Sonne, and the holy Ghost?

A. To teach and assure vs of our communion with one God in three persons. Mat. 28. 19. 1. Ioh. 1. 3.

Q. Why are infants baptized?

A. Because the covenant and promise of God is made to the faithfull, and to their seed. Gen. 17. 7. 1. Cor. 7. 14.

Q. What is the Lords supper?

A. The Sacrament of our spirituall nourishment, assuring vs by bread and wine, duly given and received, that by Christ we shall be nourished to eternall life. Lords Sup. per. 1. Cor. 10. 16. Ioh. 6. 51.

Q. May all that professe Christianitie be admitted as fit and worthie receivers?

A. No: but only such as can, and also doe diligentlie proue, examine and trie themselves. 1. Cor. 11. 28. 29.

Q. Where-

Q. Wherein must Christians examine and proue themselves?

A. Whether they know the grounds of religion, understand the doctrine of the Sacraments, beleue in Christ, hate their sinne, and loue their brethren.

Rom 14.23
2. Cor. 13.4
Mat. 2.6.
& 5.23.
1. Cor. 5.
7.8.

Q. What if men cannot find those things in themselves?

A. Then they must forbear till God haue wrought them, vsing carefullie all other helpes appointed for that purpose.

1. Cor. 11.
27.19.

Q. What if they find them weak and feeble?

A. Then they may and ought to receiue, to be further strengthened.

Mat. 11.28.
& 12.20.

Q. What is discipline?

A. That order and power which God hath left to his Church to auoid offences, and recouer such as do fall.

Discipline.
Matth. 18.
15.16. &c.

Q. What is this power called in the Scripture?

A. It is called the keyes of the kingdome of heauen, and the power of binding and loosing.

Mat. 16.19
Luk. 11.52

Q. Why so?

A. Because

A. Because the repentant are as it were loosed and let into heauen, by the promise of forgiveness of sinnes, and the obstinate bound and shut out.

Ioh. 20. 23.
Luk. 7. 50.
Act. 8. 23.
37.

Q. Is it lawfull for euery man to preach and to administer the Sacraments and discipline, and to pray publicly?

A. No: it is vtterly vnlawfull for any man, except he be lawfully called thereunto.

Rom. 10.
15.
Heb. 5. 4.

Q. May we not rest in this publike meanes?

A. No: for we cannot alwaies haue them, and the word of God, and our necessity requireth private also.

1. Sam. 26.
19.
Ester 4. 16
Mar. 6. 6.

Q. What is the first private helpe?

A. Earnest thinking vpon profitable things, as the words and works of God, his iudgements and mercies towards others, but especiallie towards our selues.

Meditatio.
Psal. 11. 9.
15. 52. 97.
Rom. 15. 4.

Q. What is the fruit of meditation?

A. Not onelie to keepe the mind free from wicked and idle thoughts, but also to fill it with some holy and comfoꝛ

Psal. 12.
Mat. 6. 20.
Col. 3. 12.

Prayer. comfortable matter.

Col.4.2.

1.Tim.4.5

Q. What is the second helpe?

A. Prayer, which must be daily offered vp to God, that he may haue the gloyp of pardoning our daily sinnes, and of sanctifying our food, labours, and rest vnto vs.

Q. What is the third helpe?

Reading.

1.Tim.4.

13.

Act.17.11.

A. Reading of the holy Scriptures: which will both enable vs to the duties of meditation and prayer, and make the publike Ministerie more fruttfull vnto vs.

Q. What is the fourth helpe?

Conference

Heb.3.13.

& 10.14.

A. Godly conference, instructing, rebuking, exhorting, comforting one another in wisdome and loue.

Q. What is the fifth helpe?

Practise.

Ioh.7.17.

& 13.17.

A. A carefull practise of that wee know, without which we shall neuer trulie taste the vertue of religion and power of godlinesse.

Q. Are the labours of our calling any hindrances to godlinesse?

Ephes.6.5.

&c.

Act.18.3.

A. No: but great helps, if they be perfozmed in due time, with conscience, cheérfulness and moderation, not quenching

quenching the love and care of better things.

Q. How shall we attaine this moderation?

A. If we be truly perswaded that Luk. 12. 15
our happinesse consisteth not in out- Heb. 11. 13
ward things, but is laid by for vs in 14. 15. 16.
the life to come.

Q. What helpe receive Christians from Gouvernours and Magistrates?

A. Very great: for by their authori- ^{Gover-}
tie they are bidden from sin, and en- ^{nomys.}
couraged in vertue, and vnder them 2. Tim. 2. 2
they live a godly and peaceable life. Rom. 13.
3. 4.

Q. What wil the enioying and vse of al the meanes work in Gods children?

A. A most happie and comfotable 1. Cor. 6. 11
change from that which they were Ephes. 5. 8.
befoze, even in this life.

Q. What becommeth of them after this life?

A. The soule goeth immediatly into Luk. 16. 22
the paradise of God, and the body shal & 23. 43.
be raised vp at the last day, and ioyned Mat. 25. 46
with the same in glory for ever.



THE FOVRE PRINCIPAL
points contracted, and diuided in-
to euen parts: euery part con-
taining ten questions.

Q. **VV**hat is the estate of euery
naturall man?

Miserie. A. **U**ery miserable, and in no wise
to be rested in.

Ephes. 2.3.
Rom. 7.24.
8.

Q. What maketh his estate so bad?

Acts 23.

A. **T**wo things: sinne, and the pu-
nishment thereof.

Rom. 6.23

Q. What call you sinne?

A. **E**uery breach of Gods law.

1. Ioh. 3.4.

Q. How doth man breake the law
of God?

Esa. 1.16.

Dan. 9.6.

Ezech. 33.

31.

A. **B**y doing things forbidden, lea-
uing things commanded, or failing in
the manner.

Deut. 27.

26. & 28.

15. &c.

Luk. 16.2.

3.26.

Pro. 6.16.

Q. What is the punishment of sin?

A. **A**ll miseries in this life, death in
the end, and hell euer after.

Q. Is sin such a grievous thing?

A. **Y**ea: it is the most filthy and
loathsome

loathsome thing in the world.

Esa. 1. 14.

Q. How appeareth that?

A. Both by the punishment, and by the person against whom it is committed.

Mar 9. 43.

44.

Q. Who is that?

A. Almighty God, whose holiness and justice is infinit.

1. Sam. 2.

25.

Heb. 10. 31

Q. What shall a man do in that wo- full estate?

& 11. 29.

Psal. 51. 4.

A. Bewaile his miserie, and hasten to get out of it.

Act. 2. 37.

40.

Q. Is he able to get out of it?

A. No: and besides hee hath three enemies, the flesh, the diuell, and the world, that will labour to hold him in it.

Rom. 7. 6.

7. 8.

Luk. 11. 23.

Mark. 4. 19

The second part.

Q. Where shall a man find helpe?

A. Only in Iesus Christ, the only Sonne of God.

Delive-

rance.

Act. 4. 12.

Q. What hath hee done to deliuer man out of miserie?

A. He became man, and in our nature answered the law, and satisfied the justice of God.

Ioh. 1. 14.

Rom. 8. 3.

Q. How

Gal. 3.13.
Rom. 8.4.

Q. How hath he answered the law?

A. By bearing the punishment which the law threatned, and fulfilling the righteousness which the law required.

Q. How did Christ beare the punishment due to sinne by the law?

Mat. 2.14.
Luk. 9.58.
Phil. 2.8.

A. By induring manifold miseries all his life time, and in the end the wrath of God, and the cursed death of the Crosse.

Q. How did he worke the righteousness required by the law?

Luk. 2.51.
Mat. 3.15.

A. By being obedient to the will of God, in thought, word and deed, all his life long.

Q. What benefit haue men by Christs sufferings?

Heb. 2.14.
15.

A. Deliueraunce from sin, and the punishment thereof.

Q. And what by his righteousness and obedience?

Gal. 4.5.
6.7.

A. The fauour of God and everlasting happinesse.

Q. How may men obtaine these benefits by Christ?

Ioh. 1.12.

A. Only by a true faith in him.

Q. What

Q. What is a true faith in Christ?

A. An assurance, that by his sacrifice, *Ioh. 6. 69.*
 rings our sinnes are forgiven; and by
 his righteousness, the favour of God,
 and everlasting life is obtained for us.

Q. Is it in our power to belecue?

A. No: It is the gift of God by the *Ephes. 2. 8.*
 working of the spirit, through the *Rom. 1. 16.*
 preaching of the Gospell. *17. & 10. 17*

The third part.

Q. Shall all belecuers haue benefit
 by Christs death?

A. All that doe truly beleene shall: *Godly life,*
 but there is a dead faith that profiteth *Ioh 3. 16.*
 nothing. *Iam. 2. 14.*

Q. How is the true faith perceiued?

A. By the fruits thereof, and name- *Iam. 2. 18.*
 ly by repentance. *1. Ioh. 2. 3.*

Q. Why so?

A. Because wheresoeuer Gods spi- *Luk. 19. 8. 9*
 rit worketh true faith, there he work-
 keth repentance also.

Q. What is repentance?

A. Such a change of the heart, as *Mat. 3. 8.*
 bringeth forth a reformed life.

Q. Whence commeth this change?

Ⓒ

A. Espe

Luk. 7. 47. A. Especially from the sight and feeling of Gods mercie towards vs in Christ.

Q. From what is the heart changed?

A. From the loue of the world, to Ioh. 21. 15. the loue of God: from carelesnesse, to Philem. 1. conscience, and desire to please God. 11.

Q. What is the change called?

2. Cor. 5. A. It is called in Scriptures, a new creature. 18.

Gal. 6. 1. 5. Q. How doth it appeare?

A. When in word and deed we ab- Psal. 34. 14 staine from euill, & exercise our selues 1. Tim. 4. in that which is good. 7. 8.

Q. Is this change of heart and mind perfect in any?

A. No: we beleeue not perfectly; and Mar. 9. 24. therefore wee cannot loue perfectly: 1. Cor. 13. but we must strue to perfection. 9.

Q. How must we strue?

A. By a diligent vse of the meanes, Heb. 6. 1. 3 which God hath appointed, for our 1. Thel. 5. increase in faith and repentance. 19. 20.

The fourth part.

Q. What are the publike meanes?

A. They are chieflie three; bea-
ring

ring the word, receiuing the Sacra- *Helpes to*
ments, and ioyning in prayer. *godlinesse.*

Q. What are the Sacraments?

Rom. 10.

13. 14. 15.

A. Certaine outward signes and *Luk. 22. 19.*
seales appointed of God, to assure vs *1. Tim. 2.*
that Christ and al his benefits are gi- *Rom. 4 11*
uen to vs. *1. Cor. 10.*

16.

Q. How many Sacraments are there?

A. Two: Baptisme, and the Lords *1. Cor. 10.*
Supper. *2 3. 4.*

Q. What doth Baptisme assure vs of?

A. That being ingrafted into Christ, *Tit. 3 5.*
we are washed from our sins by his *1. Pet. 3. 2.*
blood, and bozne anew to God.

Q. What doth the Lords Supper
assure vs of?

A. It doth further warrant vs, that *1. Cor. 10.*
Christ is giuen to vs to be our spiritu- *16. 17. &*
all nourishment to euermlasting life. *11. 25. 26.*

Q. Who maketh the right vse of the
Sacraments?

A. He that is thereby daily confir- *Ac. 20. 11.*
med in faith, and newnes of life. *12.*

Q. Who obtaine this benefit by the
Lords Supper?

A. Such, as come with knowledge, *1. Cor. 11.*
faith, repentance and loue. *28.*

Q. What is prayer?

Matth. 6.
9. &c.

A. A crawling of thoſe things at
Gods hands which we want, and a
Luk. 17. 15. thanking of him for thoſe we haue.
16. 17.

Q. When do men pray aright?

Pſal. 50. 14

Col. 3. 17.

A. When they pray onlie to God,
in the name of Chriſt: asking things
lawfull, to his glory, with faith, fee-
ling and loue.

Q. What be the priuat meanes?

Gen. 24.

62. & 18. 19

Dan. 9. 2.

&c.

Luk. 21. 34.

Heb. 10. 24

A. Reading and prayer, alone and
with others, inſtructing our families,
thinking vpon good matters, admo-
niſhing and comſorting one another,
and watching ouer our owne waies,
according to the word.



A MORE BRIEFE SVMME

wherein the former fortie Que-
ſtions and Answeres are
brought to foure.

Q. **VV**hat is the ſumme of the
firſt point?

Gen. 6. 3.

A. That every man by nature is a
moſt

most vile and cursed creature, an enemy to God, a bondslave of sinne and Satan, and heire of eternall condemnation.

Psal. 51.5.
Ioh. 3. 6.
Ephes. 2. 1.
2. 3.

Q. What is the summe of the second point?

A. That the onelie meanes to free vs out of this miserable estate, and to make vs truly happie and holy, is Iesus Chzist alone, and the same appoynted only by faith.

Acts 4. 12.
& 26. 15. 18
Heb. 2. 14.
15.
Ioh. 1. 12.

Q. What is the summe of the third point?

A. That whosoever doth truly beleue in Chzist Iesus, is a new creature, daily dying to sinne, and rising againe to righteousnesse and holnesse.

2. Cor. 5. 17
Rom. 6.
& c. & 8. 1.
2. & c.
3. 7. 1. 2. 6.

Q. What is the summe of the fourth point?

A. That whosoever will continue a new creature, and increase in grace, must conscionably vse both the publique and private meanes, which God hath appointed for that end.

3. & c.
Col. 3. 1. 2.
Prou. 29.
18.
Amos 8.
11. 12.
Rom. 10. 11
Exod. 20. 7

A PRAYER FRAMED according to the foure former points.

Miserie.

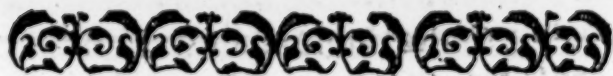
A Lmighty God, & most mercifull
Father in Iesus Chrift, as thou
hast plainly set befoze vs our cursed e-
state, in the clære glasse of thy heauen-
ly woꝝd: so we beseech thee to opẽ our
eyes to see it, and pierce our hearts to
feele it, by the inward working of thy
holy spirit. For we, O Lord, are most
vaine and vile creatures, lustily tain-
ted with the rebellion of our first pa-
rents, conceived in sin, bondslaues of
Satan; necessarilie, and yet willingly
seruing diuers lusts, and committing
innumerable sinnes against thy Ma-
iestie: whereby we deserue most iust-
ly to endure all miseries in this life,
and to be tormented in hell, for ever.
But blessed be thy name, O Lord our
God: who, when there was no power
in vs, no not so much as any desire or
endeuour to get out of this wofull e-
state, hast made vs see & feele in what
case we were, and prouided a most so-
ueraigne

Deliverance.

ueraigne remedy for vs, in thy deare
 and only begotten sonne, whom thou
 hast freely offered vnto vs: not only
 kindling in vs a desire to enjoy him,
 but enabling vs, by a true and liuelie
 faith to lay hold vpon him, and to be
 partakers of al his benefits, to the sal-
 uation of our soules. And now, O
 Lord, that it hath pleased thee, by faith
 to ioyne vs to thy Son Iesus Christ,
 and by thy spirit to make vs members
 of his body; we humbly beseech thee,
 by the same spirit, to renew vs daily,
 according to thine own image. *Work*
 in our hearts a daily increase of true *Pittie.*
 faith and repentance; and in our liues,
 a holy & comfortable change. O Lord,
 enable vs, in some good measure, to
 walke worthy of all thy mercies, and
 to serue thee, who hast created and
 chosen vs; and thy Sonne, who hath
 redeemed vs from death, and made vs
 heires of glorie; and thy blessed spirit,
 who doth continually sanctifie & keepe
 vs, with faith, feare and zeale, in true
 holines and righteousness, al the daies
 of our life. Finally, seeing of thine in-

Helper.

finite goodnes and mercie, thou hast appointed diuers excellent and holie meanes for the daily encrease of thy graces in vs, and for the confirming and quickning of vs in a Christian conuersation, we humble beseech thee to grant all those good meanes vnto vs, and to continue them amongst vs; giuing vs grace to vse them purelie, constantlie and zealously, to the glory of thy name, profit of our brethren, and saluation of our soules, through Iesus Christ: to whom, with thee O Father, and the holy Ghost, be giuen all honour and glory for ever. Amen.



A FORME OF EXAMINING
such as are to receiue the
Lords Supper: diuided in-
to two parts.

The first part.

Q. **W**herefore do you desire to
receiue the Lords supper?
A. Because

A. Because it is the ordinance of 1. Cor. 11.
God, appointed by him to confirme 24. 25.
my faith.

Q. Do you then find weakenesse of
faith in your selfe?

A. I do indeed find that my faith is Mark. 9. 24
feeble and needeth strengthening.

Q. How perceiue you that?

A. By my coldnes in prayer, loue, Psal. 116. 10
zeale, repentance, and good works. Rom. 10. 14

Q. How else?

A. By my feare of death, desire of Phil. 1. 23.
life, loue of the world, and such like. 1. Ioh. 3. 15.

Q. These do plainly argue a weak-
nesse of faith: but haue you faith at all
or no?

A. Yea: for I am assuredly perswa- 2. Cor. 5. 1.
ded of my owne saluation by Iesus
Christ alone.

Q. What is the ground of your
perswasion?

A. The ground of my perswasion is Rom. 10.
the free and gracious promise of God 17.
reuealed in the Gospell.

Q. What is that promise?

A. That whosoever beleueth in Ioh. 3. 16.
the onely begotten sonne of God, shal
. not

32 *A forme of examining.*

not perishe, but haue euermore lasting life.

Q. Why doe you beleeue this promise?

1. Cor. i.

28.

Heb. ii. 19.

A. Because God, who hath made it, is both able and faithfull to performe it.

Q. God in his owne nature is almightie, and most true: but what assurance haue you hereof?

Heb. 6. 12.

Rom. 4. 11.

A. His word is sufficient: yet testifying my infirmities, he hath bound it with an oath, and set to his seale.

Q. How doth he set to his seale?

Rom. 4. 11.

A. By the ministry of the Sacraments, which the Apostle calleth seales of the righteousness of faith.

Q. Why doth he call them so?

1. Cor. i. 11

2. 25.

A. Because thereby God doth assure me (and euery faithfull receiuer) that Christ is mine, with all his benefits.

Q. What be the benefits, which the faithfull receiue by Christ?

1. Cor. 3.

30.

A. They be sixe; election, redemption, iustification, sanctification, adoption, and intercession.

Q. What is election?

Election.

A. Our being chosen of God the Father

ther, in Iesus Christ, to life euertlasting, before all eternitie. *Ephes. 1. 4.*

Q. What is redemption?

A. Our deliuerance from all our enemies, sin, death and hell. *Redēption. Luk. 7. 47.*

Q. What is iustification?

A. Our being accounted perfectly righteous in the sight of God. *Col. 2. 14. I 5. Iustificatiō. Phil. 3. 9.*

Q. What is sanctification?

A. Our holines, begun in this life, and to be perfected in the life to come. *Sanctification. Apoc. 20. 6. Luk. 1. 75.*

Q. What be the parts of sanctification?

A. Two: whereof the first is, the Spirits killing of sinne in vs; and the other, his enabling of vs to walke in newnesse of life. *Mortification. Vinification. Rom. 6. 11.*

Q. What is adoption?

A. Our being receiued into the number of Gods childzen, and into the inheritance of his kingdome. *Adoption. Ioh. 1. 12. Ephes. 1. 5. I. Ioh. 3. 1.*

Q. What is intercession or mediatiō?

A. The vertue and effect of Christs death and obedience; whereof all the faithfull are partakers. *Intercession. Heb. 2. 17. & 4. 14.*

Q. Why doth the Apostle say, that Christ is made vnto vs of God Wise-dome?

A. Both

34 *A forme of examining.*

1. Cor. 1. 30-31. A. Both because our chiefe wisdom
1. Cor. 6. 7 his righteousness, so his wisdom is
Rom. 5. counted ours that beleue in him.

Q. Why doth he set redemption in the
last place, seeing christ wrought it first?

Luk. 21. 28. A. Because we do not fullie enjoy
Rom. 8. 23. the fruit of our redemption, which is,
to bee freed from all miserie, till after
death.

Q. And are you sure to bee confir-
med in all these, by the vse of this Sa-
crament?

Rom. 10. 13 A. Yea verily: for God will not faile
Act. 8. 39. to blesse his owne ordinance, to euery
one that vseth it aright.

Q. Who are they?

Mark. 3. 6. A. Only such as haue knowledge of
7. 8. 9. Religion, faith in Christ, repentance
for their sins, with loue to God and
all men, euen their enemies.

Q. Haue you all these?

Rom. 3. 6. A. Yea, I thanke my God, in some
1. Cor. 13. 9 competent measure: though my wats
be many and great.

Q. What hold you concerning God?

Knowledge of God. A. That he being infinit, as well in
his

his iustice, as in his mercy, cannot but Rom. 6. 13
punish sinne with all seueritie.

Q. What hold you concerning man?

A. That he being by nature a misse, Knowledge
rable sinner, cannot escape this seue- of man.
ritie of God, without some singular
and soueraigne remedie.

Q. What hold you concerning
Christ?

A. That there was none in heauen Christ.
or earth but he alone, that could both Acts. 4. 12.
satisfie the iustice of God, and make
vs partakers of his mercy.

Q. What hold you concerning the
holy Ghost?

A. That by him we are ioyned to Holy Ghost.
Christ, as members of his body, and 1. Cor. 6.
made partakers of all his benefits. 15. 19.

Q. What hold you concerning
Faith?

A. That it is the instrument of the Faith.
holy Ghost, whereby I lay hold vpon Ioh. 1. 12.
Christ. & 3. 14. 15.

Q. What thinke you of repen-
tance?

A. That wheresoener true repen- Repentance
tance is, there is true faith also. Luk. 7. 37.

Q. What 38. &c.

36 *A forme of examining.*

Faith.

2. Cor. 13.

5.6.

Christ.

Iohn 1.12.

Q. What thinke you of faith?

A. That whosoener hath true faith, is a lively member of Iesus Christ.

Q. What thinke you of Iesus Christ?

A. That euery member of Iesus Christ is the child of God, and heire of his heavenly kingdome.

Q. What conclusion gather you from hence?

Rom. 9.1.

Repentance.

A. That whosoener doth truly repent, shall neuer perish, but be saued euerlastingly.

Q. How appeareth true repentance?

Mat. 26.75

Luk. 7.37.

A. By the vnsained sorrow for and hatred of euery knowne sin, both in others, and specially in our selues.

Q. How know you that you shall perseuere?

Perseuerance.

Phil. 1.6.

A. Because he that hath begun a good worke in mee, will increase and continue it to the end.

The second part.

Faith or

summe of

the Gospel.

Q. Let me heare the summe of your faith.

A. I beleue in God the Father, &c.

Q. How many things doth this ancient

cient and Apostolike confession teach you?

A. It teacheth me what to beleue, first concerning God, and secondlie concerning the Church of God.

Q. What beleue you concerning God?

A. That there is one God, and ^{1.Ioh.5.7.} thre persons; the Father, the Sonne, and the holy Ghost.

Q. What beleue you concerning the Father?

A. That he made me in the begin- ^{Gen.1.26.} ning in his owne image, & will guide ^{Pla.73.24.} me for ever to his owne glory.

Q. What else?

A. That he hath chosen me, before ^{Ephes.1.3.} all beginnings, in Iesus Christ, to be ^{4.5.} his child: and therefore I am bold to call him father.

Q. What beleue you concerning Iesus Christ?

A. That he is my gracious Lord: ^{1.Cor.6.} because by his death I am freed from ^{20.} death and sinne: and by his obedience, I haue righteousness and life.

Q. What else?

A. That

38 *A forme of examining.*

Rom. 8.13.

Rom. 5.5.

A. That he maketh most effectual intercession for me in heauen, whence hee shall come in due time, to deliuer me from all miserie.

Q. What belecue you concerning the holy Ghost?

Ephes. 2.8.

1. Cor. 3.6.

& 12.4.

A. That he being the power of God, loyneth me to God, and maketh mee (and al Gods elect) partakers of the mercie of the Father, and of the merit of the Sonne.

Q. What else?

A. That it is he alone, who worketh all spirituall graces in mee, and that maketh all good meanes profitable vnto me.

Q. What belecue you concerning the Church?

Gen. 4.3.

26.

Rom. 11.14

A. That there is, and hath bin from the beginning a number, whom the Father hath chosen, and the Sonne redeemed, and whom the holy Ghost doth sanctifie, and glorie for ever.

Q. What else?

A& 24.15

1. Cor. 5.

A. That I being one of the number, enjoy the forgiveness of my sins, in this life; and that in the end of the world,

world, my body shall rise, and bee ioy-
ned to my soule, in eternall happines.

Q. Seeing the rule of loue is the law
of God contained in the ten comman- *Law of God*
dements, rehearse the words.

A. I am the Lord thy God, &c.

Q. What do these ten Commande-
ments teach vs in generall?

A. That denyng all vngodlinesse
and worldlie lusts, wee liue soberlie, *Tit. 2. 11.*
righteouslie and godly in this present *12. &c.*
world.

Q. How many of the concerne the
worship and seruice of God?

A. The foure first: wherein I am
charged to yeeld vnto God alone, the *Ioh. 4. 13.*
true and spirituall worship which be
hath prescribed in his word.

Q. What be the chiefe branches of
Gods true worship?

A. They are chiefe five: that is,
saith, loue, feare, thankfulness, & prayer.

Q. How must you loue God?

A. Unsainedly, with all my heart, *Mar. 12. 50*
soule, thought and strength.

Q. How may this loue appeare?

A. If I cleane vnto him with my
D heart

Deut. 6. 13 heart, worſhip him with my bodie, ho-
 Iolu. 22. 5. nor him with my tongue and liſe, and
 Eſa 58. 13. carefully keepe his Sabbaths.

Q. What is the ſumme of the other
 fix Commandements?

Mat. 7. 12. A. That whatſoever I would that
 men ſhould doe vnto me, euen ſo I do
 vnto them; and that I loue my neigh-
 bour as my ſelfe.

Q. How may this loue appeare?

Com. 5. A. If I reuerence and reſpect euery
 man according to his calling, peeres,
 gifts, and conſunction with my ſelfe.

Q. How elſe?

Com. 6. 7. A. If I do tender his life and euery
 8. 9. 10. thing that is deare vnto him; that I
 doe not willingly ſo much as let my
 thoughts wander to his hurt.

Q. Whence come the graces of know-
 ledge, faith, repentance, and loue?

Iam. 1. 17. A. From God my heavenly Fa-
 ther, the conſtant author and foun-
 taine of all good things.

Q. Doth he giue them to all men?

Verſ. 5. 6. A. No: but to them that aſke in
 faith, he giueth liberally, and bpbza-
 deth them not.

Q. Haue

Q. Haue you any sound paterne of holy prayer?

A. There bee many in the Scrip^r Gen. 24. 12
tures : but none comparable to the & 3^d. 9. &c
Lords prayer:

Q. Rehearse it?

A. Our Father which art in hea-
uen, &c.

Q. Need you vse no other forme,
but this?

A. Yes: But I must haue an eye to A&. 4. 24.
this: and may fruitfully shut vp my
particular prayers in this.

Q. Why so?

A. Because it containeth whatso. Mar. 6. 6.
euer concerneth the glozy of God, 7. 8.
god of his Church, comfort of my bo-
die, and saluation of my soule.

Q. Are the Creed and Commande-
ments to be vsed as prayers?

A. No. But in praying, we are to
crave strength to beleene that, which
is contained in the Creed; and to pra-
ctise that, which is contained in the
Commandements.

ANOTHER FAMILIAR
 maner of instruction, the most
 plaine and easie of all the rest,
*which parents and masters may
 with great fruit propound to their
 families, especiallie before
 the Communion.*

Q. Rehearse the Commandements.

*Law shew-
 ing mans
 misery, and
 the rule of
 his life.*

A. **I** Am the Lord thy God, which
 I have brought thee out of the land
 of Egypt, out of the house of bondage.

1 Thou shalt haue none other
 Gods but me.

2 Thou shalt not make to thy selfe
 any graven image, no: the likenes of
 any thing, that is in heauen aboue, or
 in the earth beneath, or in the water
 vnder the earth: Thou shalt not bow
 downe to them, no: worship them:
 For I the Lord thy God am a zealous
 God, and visit the sins of the fathers,
 vpon the children, vnto the third and
 fourth generation of them that hate
 me; and shew mercie vnto thousands
 in them that loue mee and keepe my
 Commandements.

3 Thou

3 Thou shalt not take the name of the Lord thy God in vaine. For the Lord will not hold him guiltlesse, that taketh his name in vaine.

4 Remember that thou keepe holy the Sabbath day. Six daies shalt thou labour, and do al that thou hast to do: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt doe no manner of work, thou, and thy son, and thy daughter, thy man-seruant, and thy maid-seruant, thy cattell, and thy stranger that is within thy gates. For in sixe daies the Lord made heauen and earth, the sea, and all that in them is, and rested the seventh day. Wherefore the Lord blessed the seventh day, and hallowed it.

5. Honour thy father and thy mother; that thy daies may bee long in the land, which the Lord thy God giueth thee.

6 Thou shalt doe no murther.

7 Thou shalt not comit adulterie.

8 Thou shalt not steale.

9 Thou shalt not beare false witness against thy neighbour.

44 *A familiar instruction*

10 Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his servant, nor his maid, nor his ore, nor his asse, nor any thing that is his.

Q. Can you keepe all these Commandements?

The Commandements.

A. No: I breake them daily, in thought, word, and deed.

Q. How so?

Rom. 7. 14.

A. Because the law of God is spirituall, and I am carnall, sold vnder sinne.

Q. What do they deserue that keep not the law of God?

Deu. 27. 26

A. The curse of God, with all the miseries of this life, and the punishment of hell fire euer after.

Q. By what meanes, or by whom may we hope to haue deliuerance from this curse?

A. Onely by Iesus Christ, the eternall Sonne of God.

*The reme-
die.*

Q. Shall all men haue deliuerance by him?

Gal. 3. 1.

A. No: but onely such as beleue

Acts. 4. 12.

in him.

Q. What

Q. What is it to beleue in Christ?

A. To be truely perswaded in heart *Faith.*
that by him our sinnes are forgiven,
and we made the Childzen of God.

Q. Rehearse the summe of your beleefe.

A. **I** Beléue in God the Father Al *Summe of*
faith.
Mightie, maker of heauen and
earth. And in Iesus Christ, his onely
son our Lord: which was conceived
by the holy Ghost; borne of the virgin
Mary, suffered vnder Pontius Pi-
late, was crucified, dead, & buried, hee
descended into hell. The thirde day he
rose againe from the dead. He ascended
into heauen, and sitteth at the right
hand of God, the Father Almighty.
From thence he shall come to iudge
the quicke and the dead. I beleue in
the holy Ghost. The holy Catholike
Church. The communion of Saints.
The forgiveness of sinnes. The re-
surrection of the bodie. And the life e-
uerlasting. Amen.

Q. How doe men come by faith?

A. By the working of y^e holy Ghost
thzough the preaching of the word. *Help.*

46 *A familiar instruction*

Q. How are they confirmed and strengthened in faith?

A. By the same word, and also by the Sacraments.

Q. How many Sacraments be there?

Sacraments. A. Two: Baptisme, and the Lords Supper.

Q. What doth Baptisme teach and assure vs of?

A. That our sins are forgiven, and washed away by the sufferings and bloodshed of Iesus Christ: even as the body is washed and cleansed by water.

Q. What doth the Lords Supper teach and assure vs of?

A. That, by the same Iesus Christ, our soules are nourished to eternall life: even as the body is fed, by bread and wine, to a temporall life.

Q. What means must we vse besides?

Prayer.

A. One speciall meanes that we are daily to vse, is faith and hearty prayer to God, in the name of Iesus Christ.

Q. Rehearse the prayer, that Iesus Christ hath taught vs.

A. **O**ur Father which art in heauen, hallowed bee thy name.
Thy

Thy kingdome come. Thy will bee done, in earth, as it is in heauen. Giue vs this day our dayly bread. And forgive vs our trespases, as we forgive them that trespasse against vs. And lead vs not into temptation: but deliver vs from euill. For thine is the kingdome, the power, and the glorie, for euer and euer. Amen.

Q How many petitions be there in this prayer?

A. Sixe. The three first whereof concerne the glorie of God.

Q. What doe the three last concerne?

A. The necessities of our owne soules and bodies.

Q. Why doe we pray first that God may be glorified?

A. To teach vs, that we are to prefer the glorie of God, before our own saluation.

*Certaine Rules for the direction of
a Christian life.*

Keepe a most narrow watch ouer *watchful.*
thine owne heart, words, and *nes.*
deeds,

Mar. 14. 42. deeds continually; not giuing any li-
 Luk. 12. berty to wandring thoughts & lusts.
 35. &c. 2 Be wise and carefull to redēme
 Redeeming the time. the time which hath beene wickedly,
 Eph. 5. 25. idlie, or vnprofitable spent: bestow-
 Col. 4. 5. ing no more time in worldly mat-
 ters, then must needs.

Lie downe and arise with God. 3 At night lie downe in peace, ha-
 Psal. 3. 5. & 4. 8. & 37. 5 uing blessed God for his benefits, and
 reconciled thy selfe to him for the sins
 of the day past. In y^e morning let him
 haue the first place in thy heart, com-
 mitting thy selfe and all thy waies to
 his gracious gouernment, and conse-
 crating them wholly to his glorie.

I et prayer go before all busynesse. 4 Go to no place, frequent no com-
 Col. 3. 17. pany, vndertake no busines, studie, or
 Gen. 24. 12. trauell whatsoeuer, without heartie
 prayer to God, in the name of Iesus
 Christ, for the obtaining of his holie
 Spirit and mercifull protection.

Let prayer be ioyned with all blessings. 5 In like maner forget not to per-
 1. Tim. 4. 4. forme this holy duty, whē thou recei-
 Mat. 1. 14. uest any mercy from God: whether it
 19. be food, apparell, recreation, or any o-
 ther thing, tending to the health of
 thy body, or comfort of thy soule: net-
 ther

ther be so bold, as to deale with any of the creatures of God, till thou hast praised and praised the Creator thereof.

6 As prayer must go before, and accompany the blessings of God, so it must follow the fruition of them. And therefore, herein let every Christian set before him the example of Christ and his Apostles, who after they had received their bodily & spirituall food, and enjoyed the company one of another, gave thanks to God the Father.

7 And though prayer be a spirituall thing, and consist chiefly in the attention and earnestness of the minde: yet, for the better quickening of the heart and affections, let the tongue and voice be used as oft as conveniently thou maiest, lest dulnesse and coldnesse creepe upon thee.

8 If your calling and estate will possible beare it, let some time of the day be set apart for privat prayer, meditation, & reading of the Scripture, or some other choice booke, that may best further you in the knowledge & practise of true godlinesse.

*Things to
be thought
upon.*

*Iere. 12. 1.
2. 3.*

Abac. 1. 3.

*Mat. 25. 31
&c.*

9 Bend your mind to thinke often and earnestly vpon the woꝝkes of God: as his creating, and gouerning the world, prospering or punishing the wicked, blessing or correcting his chldren in this life, with the eternal torment appointed for the one, and the vnspokeable gloꝝy laid by for the other.

*The woꝝke
of our re-
demption a
speciall
woꝝke.*

1. Cor. 2. 6.

7. 8. 9.

1. Pet. 1. 12

10 But aboue all the woꝝkes of God, thinke vpon the glorious and gracious woꝝke of thy redemption by Iesus Christ; a myſterie that the holy Angels doe admire, and deſire to pry into: herein behold the ſweet harmonie and happie conſonacion of the infinite mercie and iuſtice of God meeting together; and take comfort and delight herein, with thankſgiving.

*The liues
and deaths
of other, but
eſpecially of
thy ſelfe,
muſt bee
thought
vpon.*

Heb. 12. 1. 2

Ioh. 21. 25.

11 Marke the life and behauiour of the wicked, to auoid their ſteps; and of the goodlie, to prouoke thy ſelfe to a holy emulation of the like courſe: marke alſo their death with like diligence, and thinke ſeriously vpon thine owne death, how thou muſt ſhortly lie downe in the duſt, and part with
what

Whatsoever delight thou dost here enjoy; that this may breed in thee a contempt of the world, and a longing after the life to come.

12 Observe daily how sinne dieth, 1. Thes. 5. 22. and is weakned in thee; and be careful to shun one sinne, as well as another: and lose not thy first love (as the most part do:) and delight in the world and worship of God, and in the fellowship of his Saints; but mourne and strive against thy sinnes, renew thy covenant with God, for that end. Reuel. 2. 4. Our covenant made with God must be renewed.

13 When you be in company, have a care to receive and doe good, and not hurt, either by your speech or silence, countenance or example: and avoid, as rocks, those common sins against the third and ninth Commandement Nehc. 9. 38 In company beware of breaking the third and ninth commandment. Let not God, or any word or work of his be mentioned but with feare, or any man named but with love and due regard of that royall law, Whatsoever ye would, &c.

14 Among all other things seeke to approue thy selfe to God, his children, and thine owne conscience, touching Mens walking in their particular calling

lings, the
touchstone
of religion

Mat. 23. 25

26. 27. 28.

Ierem. 7. 9.

10. 11.

Eph. 5. 35.

& 6. 5. 6. 7.

8. 9.

Take heed
of perfor-
ming holy
duties for
fashions sake.

Heb. 3. 12.

Esa. 1. 11. 14

Mat. 15. 8.

Reu. 3. 15.

charging thy charge and behauior in that particular place and calling wherein God hath set thee, and towards those persons with whom God hath soynded thee : as, if thou be a seruant, in obeying thy master, seruing him with feare and singlenes of heart : if a master, in guiding thy familie according to the word: if a husband, in louing thy wife without bitterness : if a wife, in reuerencing thy husband.

15 Finally, because the corrupt nature of man is so prone to prophane-nesse and hypocrisie, that when men are once come so far as to vse the outward exercises of religion (without making in what manner, with what feeling, fruit and profit to their soules they vse the same) they please themselves: take heed of this deceit of Satan, and keepe thy soule with all diligence, that these duties be not made matters of course and custome, without care and conscience to grow better thereby.

FINIS.

